

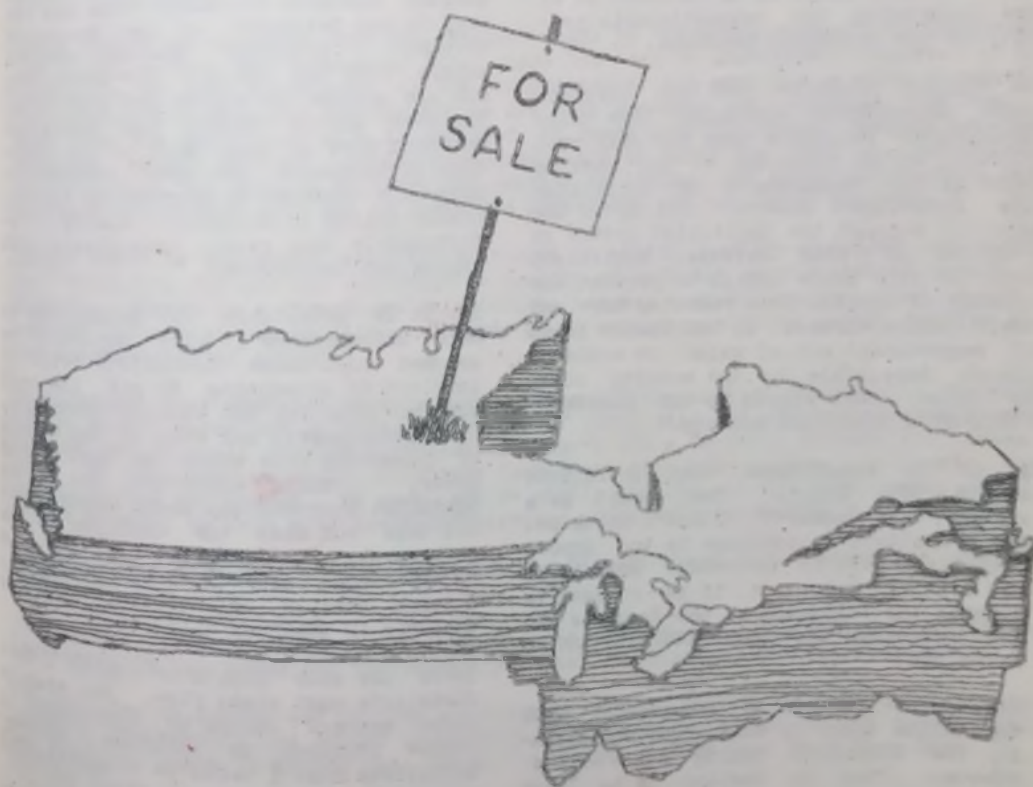


15¢

MAY-JUNE-JULY

1971

Vol. 4 No. 3





READERS
VIEWS
AND
OPINIONS

FULCRUM is PUBLISHED 5 TIMES YEARLY by the
VICTORIA LOCAL, SOCIALIST PARTY OF CANADA
P.O. Box 237, Victoria, B.C.

Printed by Socialist volunteers
Subscriptions: 8 issues - \$1.00

FULCRUM, Soapbox, Dear Comrades:

As there are no letters in the Soapbox drawer, I request the use of the column to discuss what is to me a matter of importance. Certain of my activities and occasionally press reports of those activities have caused concern amongst my fellow Socialists.

The problem arises from my dual role as a Socialist and as a Socialist and as a trade unionist and more emphatically as a holder of office in the Socialist movement as well as trade union office.

Let it be clear at the outset of this discourse that there is no question in my mind concerning the unquestionable priority of the Socialist movement.

The classic Socialist position towards trade unions goes something like this: "Socialists recognize that the only real solution to the problems of the working class is the replacement of Capitalism with Socialism. However so long as the majority support the Capitalist system as a means of self defense, Socialists organize into trade unions to prevent the tyranny of Capital from reducing them and their fellow workers to the lowest level of degradation out of which it would be almost impossible for the working class to raise their sights to the possibilities of a Socialist society."

So it is established that Socialists should join unions. Then what? Be a silent "card packer"? I don't think so. The Socialists' knowledge is too important to be left in the weeds. Besides it is I think important to be on hand to counter the fallacies of the fascists and the reformers that lurk within the union movements.

Because of the unions involvement with Capitalism there is some arguments against the wisdom of taking union office. However often to decline is to leave these offices to those who would do the working class considerable harm, both ideologically and economically. Argu-

ments could also be made that unions consume valuable Socialist time and energy to the detriment of the Socialist movement. Practice however doesn't square with the theory, for Socialists who are active in unions are also often the most active within the Socialist movement more so than most of our spittoon philosophers who seem content to cogitate together in perfecting the minutest points in Socialist theory. Unfortunately they rarely communicate with anyone but themselves.

If it is acceptable for Socialists to hold union office it will naturally be assumed that these Socialists will be involved in attempting to get the best possible deal for the workers commodity, his labour power, and even to the extent of promoting more sales of that labour power. I think there are few in the Socialist movement who would argue against this but when the employer is the government some Socialist rail and seek to experience nightmares of reformism. I think this is unjustified. Who the employer is makes no difference.

There are some points on which I feel Socialists must stand firm. For example union members should be encouraged to become involved in politics. However Socialists must I think be diametrically opposed to any union supporting any political party because: (1) it violates the rights of those members who do not support the party in question and (2) in

concluded on page 11

C A N A D A -- F O R S A L E

Various groups are making and have in the past been making considerable noise about the amount of U.S. influence in Canada especially in the form of capital. Some even claim that Canadian politicians are deliberately facilitating this "sell out" to the U.S. To illustrate what these people mean, excerpts are quoted herein of an address by a Canadian Premiere to a group of Wall Street financiers. The reader is invited to attempt to guess which Premiere made the address.

After the usual patter preamble the Premiere gets down to business. "One may ask, for example, what is the mutual interest between senior people from New York's financial, industrial, commercial and insurance community and...(a Canadian province)? The immediate answer from you undoubtedly would be "investment opportunities." Good! Because my interest too, is in investment-opportunities - in sound investments that will aid in my province's economic growth..."

And on the political climate -- "...it is our intention to develop...a society where growth can and will emerge through a melding of social and economic development providing incentives and bringing benefits for all our citizens."

There should be no doubt what the Premiere means by "benefits for all our citizens." "In pursuing this new concept of life, there has been no abandonment whatever of the principles of free enterprise or the recognition of the need for a solid foundation. In planning for economic development we are both specific and practical. We feel that when the quality of life is enhanced, it reaps many dividends. People are better educated, better skilled, happier producers, able to raise the level of productivity. Remember that the quality of life, and quality of living, are among the factors that business developers look for in their own investment and expansion programs."

Should there be any doubt remaining that what is behind what the Premiere chooses to call "benefits for all our citizens" or quality of life the next statement should clarify. "There is a recognized relationship between the well-being of the people and its industrial capabilities...Indeed, in an expanding economy social justice is the prerequisite of growth."

So contented well educated workers makes for profitable capital expansion. "We must, and we shall, carry out an aggressive policy of industrial and commercial development. We must and we shall provide efficient government and a feasible climate for investment. We must, and we shall, encourage investment from many sources, in Canada, the United States and abroad. We must, and we shall, provide all the development aids at our command to help make their undertakings sound and progressive."

"The government is dedicated to maintaining a climate where such investments are encouraged."

Perhaps the field of Canadian Premiers who are dedicated to maintaining profitable investment is too broad for the reader to guess. So what about militarism?

"Do you know we design and produce aerospace rockets -- everything from the delicate nosecone instruments and ground telemetering devices to solid-propellant rocket fuel, and that our space launching pad...we sent off more rockets last year than Cape Kennedy?"

Actually as far as their principles are concerned it could have been any Canadian Premiere. Although it might disillusion some of the starry-eyed Socialists are not in the slightest surprised to find that the speech was given by Manitoba's Premiere, Edward Schreyer (Oct. 2, 1969).

Canada -- For Sale (continued)

N.D.Pers might defend themselves, had they the wit, on the grounds that in order to compete in the world market big capital is necessary and in order to protect and to promote these business interests it doesn't hurt to be riding on the coat-tails of the U.S. Military might. But this is, in essence, what the Socialist Party of Canada has been saying -- "That the N.D.P. are asking for a mandate to run capitalism and therefore will, if elected, run it much the same as the avowed capitalist parties.

It is not to be considered however, that the Socialist Party will involve itself in the nationalistic drive over foreign capital. It is because of the pandering ignorance of the N.D.P. that they have fallen into a trap of their own making. For Socialists all capitalists whether Canadian, American, Russian or German are foreign to the working class. All gain their luxurious leisure from the workers labour. Workers waste their energies if they squabble over who exploits them. As it now stands, be it Canadian capital, American capital or whatever. It matters little. The fact is that the workers have no ownership in the means of production. Their real interest lies not in nationalism but in transforming the machinery of production into common ownership so that the needs of all mankind can be satisfied.

Nationalism is doubly erroneous for the working class. Even within the framework of capitalism if its proponents are successful in getting the workers to swallow their propaganda in the case of Canada especially, it can only result in a lowering of the productive potential, a deceleration of capital, and a inferior competitive position, ultimately bringing about lower wages. (It also cannot be denied that Canada gains considerable world trading prestige by riding on the U.S. military coat-tails). The only ones to achieve a rather doubtful gain are those petty capitalists and potential petty capitalists who cannot hack the big competition. In their bourgeoisie mentality they would rather be big fish in a small pond than small fish in a big pond. Some sentimentalists may look back with nostalgia at the casual atmosphere in some earlier small enterprises. But in todays capitalism this low level of productivity is finished. The diminishing number of them that survive do so under sweat labour conditions and low wages. Do even those workers that can so far only conceive of the capitalist productive mode want this? Most likely not. And what of those who want the system revolutionized to satisfy man's needs? To Socialists nationalism serves to divide the world's working class -- to set them at each other's throats and so divert them from their real mutual interests. Socialists are also inclined to smile when they see highly intensified profitable capital development. For this accelerates productivity and hastens the crisis situation where so much is produced that great numbers of workers are no longer needed. It is during this situation, where so much wealth that the capitalist system cannot look after the useful section of society, that the workers are driven to search for an alternative. Hopefully they will discover Socialism.

So it is that the reformist N.D.P.'s nationalism actually serves as a barrier to genuine Socialist understanding. Then they have the unmitigated gall to call their reaction -- Socialism. They even compound their treachery and dishonesty by adding the prefix "Democratic". Is it any wonder that the genuine Socialist regards them with such disgust and loathing?

Larry Tickner

Victoria

MENTAL NUTRITION

"A mere property career is not the final destiny of mankind, if progress is to be the of the future as it has been of the past. The dissolution of society bids fair to become the termination of a career of which property is the end and aim; because such a career contains the elements of self-destruction." (Lewis Morgan (1877), American Anthropologist, Ancient Society Part IV Chapter 2).

The NDP Convention

During the latter part of April the New Democratic Party held a "leadership convention" to replace retiring leader T.H. Douglas. Other "important matters" were dealt with at the same time.

In his opening address to the delegates Mr. Douglas, for the thousandth time, made it plain that the party is committed to the continued existence of capitalism, even though he doesn't know much about it: "There must always be a role for private ownership competition is sufficient to prevent exploitation of the public and employees... Canadians do not want to escape from the tyranny of big business only to fall into the clutches of big government." This left little elbow room for the muddled leftism of the Waffle group and bared again the NDP's giant strides nowhere.

The "Quebec problem" was an "important" one. Until now the NDP attitude has been that Quebec must have the right to work out its own destiny. The new attitude, decided at the convention, is that Quebec is part of Canada and can be given no special rights. Mr. Douglas presumably hoped to soften Quebec hostility to the changed position by dwelling stirringly on the "separatist crisis" of last October: "We in the NDP stood almost alone in opposing the War Measures Act being used against the separatists."

Mr. Douglas' memory is failing - a sad trait in high circles. The majority of NDP MPs opposed application of the War Measures Act without first having gained parliamentary approval; some NDP MPs supported the government. In other parts of the country there were various attitudes. Manitoba's NDP government made no statement of support for the federal NDP, and one Manitoba cabinet minister sent a telegram to the prime minister saying the sons of bitches (the separatists) should be lined up and shot.

NDP opinion, as in most issues, turned in many directions, but none of it turned in the direction of declaring that Quebec separatism versus Canadian unity is not a working class issue. And when David Lewis, the new leader, declared there will be no more nonsense in the Quebec wing of the party on "self-determination", he did not mean there will be no more nonsense; he meant only that one brand takes the place of another.

For years Mr. Douglas carried on a high pressure activity against American ownership of Canadian industry. In one election campaign his addresses consisted almost entirely of anti-Americanism. At the last NDP convention the delegates showed a coolness towards banana republicanism and steered Mr. Douglas away from it, leaving as its only converts and continuing exponents the Waffle group who mixed this up in Quebec separatism and nationalization of industry and are satisfied that the result is Socialism. The Wafflers were busy again at the present convention but ended up with "unquestioned support to a motion calling for the public ownership of the country's resource industries, particularly oil and gas." That they are happy with this has not yet been said.

Mr. Douglas now sits in the House of Commons without any stripes, after spending ten years guiding the NDP from pitfall to pitfall. His praises have been sung from all sides of the House and if Mr. Diefenbaker, one-time Conservative prime minister, has his way, Mr. Douglas will become a member of the Privy Council, "reserved generally for the politically venerable."

And who shall say that Mr. Douglas is not politically venerable?

MARKOV Looks at the NEWS

"YOU TOO CAN BECOME A PRIEST. . . . To become a priest you must have and develop qualities of leadership. They are: Reliability - is your word final? Can you be trusted always? Spirit of sacrifice - You must sacrifice your desire to become rich . . . so that you can give yourself to all people and fit into the Big Plan of the Church." (From an ad in the Rhodesian newspaper "Moto" - a monthly geared to the Blacks of Rhodesia.)

The Rhodesian section of the international Capitalist Class uses religion as one of its many methods to keep the "masses" ignorant of their class interests. Marx wrote that: "Religion is only the illusory sun about which man revolves so long as he does not revolve about himself." It is one of the tasks of the Socialist Party to expose social superstitions which are used to oppose progress.

Poland is having a "hippy" problem. Radio Warsaw (quoted in "Atlas", March 1971) reported:

"The trial of two girls (convicted of smoking hashish) brought forth a ghastly gallery of witnesses - young people, often talented, but already at the age of 18 or 20 internally devastated, demoralized, beyond all human standards and physically lame.

"Without a shadow of embarrassment, they presented to the court their stupid, sick and antisocial little philosophies. They spoke about life in communes, where everything is held in common - stupefying and stimulating pharmacological products, meals, clothing and girls. They live in collective idleness, collective boredom and collective sexual orgies."

"Hippydom" or as it is now known as the Counter-Culture is a reaction against "official" (Capitalist) society. State-capitalist Poland seems to dislike "common ownership" as much as Capitalist Canada. The problem for both hip and straights is to establish COMMON OWNERSHIP of the means of production so that everyone will be able to do his own thing.

In The USA a law called The Fair Labor Standards Act of 1938 abolished child exploitation, exempted were farm labor children. As much as a fourth of the farm wage workers are said to be under sixteen with some as young as six. Investigators, of the American Friends Service Committee reported that they found children 'stooping and crawling' in 100 degree heat for 10 hours a day to harvest crops. The farm labour families are so poverty-stricken that they feel forced to use the labor of their children to increase family income.'

Associated Press (March 21) quoted a statement by Senator Walter F. Mondale (Minn.) on migrant work legislation which was: 'Liberals can pass a law and go back to sleep, but the migrant has to live that life every day.' When asked what effect his work had, he replied, 'Not much.' Senator Mondale has been working for two years to improve the lot of migrant workers.

Child labor has been largely eliminated in the manufacturing and mining industries because of industrial developments and not as a result of reforms. One cannot change Capitalism but one can help in ending it.

CULTURAL CRISIS

Universities are common centers for discussion of Social problems. The University of Victoria is no different. Over the years a wide spectrum of problems have been tackled ranging from population to nuclear war, and from pollution to poverty. All these affairs have a common denominator. Their initiators proclaim an open minded pursuit of a solution to the problem at hand. They then go about structuring their meetings in such a way so as to exclude all but the "safe" thoughts. Usually these meetings begin with an "expert" address followed by questions. Sometimes there is a panel of "experts" who have a nice little chatter while the great mass in some mysterious way are supposed to get some enlightenment. Rarely do the speakers have any qualifications that would make them more equipped than anyone else to deal with the subject at hand. They are often professors and doctors. Specialists in fields rarely related to the subject. Sometimes bourgeois politicians take the podium as "neutral" chairmen.

Amongst these "official" speakers and panelists there is one common denominator. They all seek a solution, or solutions, to the multifarious problems facing mankind within the present social structure - capitalism. On, sometimes one of them will use a bit of revolutionary terminology. But when the meat of the matter is ferreted out it is found that what is meant is a radical change in the ideals of the individual rather than a basic change in the social structure of society. It is therefore no accident that no one from the one group that has spent a lifetime studying man's social problems is ever invited as speakers or panelists in these seminars. Hence in attempts to further their ideas members of the Socialist Party of Canada must relegate themselves to squeezing ideas in with loaded questions, sometimes two pairing up, the second punching home when the "expert" reveals his ineptitude on his comrades question.

Sometimes these seminars are broken up into smaller groups to discuss various divisions of the problems. Here there is some small avenue for the Socialist but the theoretical access for free speech is usually diminished by the Guardians of the Faith who sets up the condition that "we are not here to discuss politics". In one instance in a rather larger than usual discussion group of two hundred, when organizations were invited to give their position on the subject the Socialist Party of Canada was interrupted by the "neutral" chairman, David Anderson - Liberal M.P. On a vote initiated by Anderson, out of the 200, about 26 to 15 voted not to hear the Socialist Party of Canada's position. The large percentage, 80%, that apparently didn't give a damn, might be explained by the fact that later many students apologized to S.P.C. members with the excuse that they didn't realize they were entitled to a vote. Could also be an indication of how subdued most of them really are.

A recent three day seminar on the "Cultural Crisis in Canada" differed little but perhaps the turn of events did more to emphasize the contradictions of the reformers bag. Late in the second day the group had dwindled down to twenty or thirty, a majority of whom seemed of similar mind and purpose. An explanation of where the funds came from to supply the wine and cheese that then made its appearance (there had been no collection), was given that "The pigs gave it to us." We were treated to some poems which may have satisfied their composers and anyone else who likes verbless monologue or a rather artless account of a sexual experience.

The final day saw the remaining die-hards treated to a film, which seemed to be the work of the remaining majority. The film showed men at work and punching the time clock, and various ways these workers pass their leisure hours. It also showed a group of people sitting around in the nude, most of them were what made up the majority of the remaining group. Also pictured were younger people (about 12 yrs.) sitting in the woods passing very thin cigarettes around a circle. The whole thing was a bit wierd and wild.

Finally the time for some conclusions arrived. Our verbless poet moderated. With ex-

Cultural Crisis (continued)

panded pupils he let the non-"experts" know that the solution must be not economic or political but to come from within the individual. Then he spelled out his dream - a world that was not a city with lots of open spaces and freedom to do what one liked - to work when one wanted to, to rest when one wanted to etc. etc.

The Socialist present explained that to deny political and economic conclusions from our deliberations was in fact a political position because through lack of opposition it supported what existed. It was therefore conservative. "Look for two days analysis have been put forward about now it is that automation and the increased productive technology have given rise to the concept of almost limitless leisure and freedom. In other words our concepts have arisen from the productive apparatus. Now you are turning it upside down and saying that the new society will arise from within ourselves. It is rather reasonable to assume that before new human values and inter-relations can flourish that the productive machine will have to be released from its present fetters of production for sale. You have drawn a pleasant picture of a new society but the God damn thing has no foundation."

Larry Tickner

Victoria

 Markov - Looks at the News (continued)

The Vancouver Sun (March 20) reported that sixteen persons were convicted of organizing a "revolutionary socialist party" in opposition to the ruling Communist party in Czechoslovakia. There was no mention of the new party's policies. But why would a 'Communist' country need a socialist opposition unless, of course, it wasn't Communist in the first place.

From the Peking magazine "Chinese Woman" comes this comment: "Love is a physical activity that wastes time and energy." Does this mean that sex is counter-revolutionary?!

Equality (concluded)

the other things placed before them by woolly-minded well-wishers and nimble-witted self-seekers, and because of the steady campaign of confusion thrown over the Socialist objective.

But another day is coming, one in which there is no poverty because everyone has free access to the wealth of the world, and where there is no war, pollution, crime and the other horrors of today, because society has decided that these are not necessary to a sane world and has ended their cause by transforming the means of production and distribution from class ownership to social ownership.

J. Milne

 Winnipeg

 MENTAL NUTRITION

"Trade Unions...fail generally from limiting themselves to a guerrilla war against the effects of the existing system...instead of simultaneously trying...for the final emancipation of the working class, that is to say, the ultimate abolition of the wages system." (Karl Marx, Value Price and Profit).

EQUALITY

Equality has been an inspiration for a lot of causes. To the French revolutionaries it was a rallying cry, along with liberty and fraternity. The early Bolsheviks favored it and their successors claim they have it. Edward Bellamy, the utopian writer, wrote a book named "Equality". Upholders of unfettered capitalism insist upon equality.

But the word doesn't convey the same thoughts to everyone. The French revolutionaries meant equality before the law, equality to produce and peddle wares, with government aid but not interference; in short, the equality favored by all who think well of capitalism.

To the Russian government "From each according to ability, to each according to work" is an equalitarian principle, and a Marxist one at that; but this principle never chilled a capitalist heart and the employer is rare who does not believe in "remuneration commensurate with capability", as one pompous parasite put it.

Humanitarians, dreamers, reformers, have much to say on the subject, and enough is heard about equal rights, equal opportunities and such-like to get a fair number of them into parliament.

But all these people have little difficulty living together while nursing their differences on equality. It is when the Socialists appear on the scene that consternation breaks out. For we too stand for equality and we don't mean equal rights in holding together the system of inequality.

This is where Socialism's opponents run riot. Socialists, it is said, want everyone to eat the same food, in the same amounts, wear the same clothes, live in the same houses, use the same toothbrushes. Socialists would destroy individuality and reduce mankind to a common level of mediocrity. So much for the Socialists.

It needs only a moment's thought to recognize that normal people could not have desires such as these. But the imaginative ones are always hopeful that a moment's thought will not occur, and the evidence to date is that they are not far out. Socialists keep working for the awakening.

We stand for equality, the kind of equality that can only come with the emancipation of humans from enslavement. The kinds of equality that exist within the limits of present day society, or the kinds that are sought within those limits, are not what we are aiming at. Equality that provides rich and poor with old age pensions and forbids rich and poor to steal bread, or which in any way leaves the status of rich and poor unaffected, falls far short of our objective. We aim to do away with the rich and poor.

The Russian government changes a word in the Marxian and Socialist conception of equality, "From each according to ability, to each according to need", and pretend they have said what Marx said. There is a basic difference. Marx pictured a society in which all who were able to help in the production and distribution of wealth would do so according to abilities, and all, including those who cannot contribute to society's wealth because of physical or other handicaps, will draw from the wealth according to their needs.

Capitalist equality, allows access to wealth for most people only to the extent of their wages or salaries. Others live on profit, or charity, or government allowances, the ones receiving profit benefitting in luxuries inconceivable in early times. These benefits come at the expense of those who do the work of society.

The Marxian view is the one held by Socialists. But it cannot be realized until it is also accepted by a majority of people, who at present do not accept it because of

concluded on page 8

SOME ASPECTS of ALIENATION

In the 1970 spring issue of Labor College Review, Dr. Mandel develops several aspects of how, at the point of production, the modern industrial wage worker is alienated from socially created wealth and upon which wealth, modern society rests.

Alienation is an inescapable reality of capitalism. Yet as should be clear that there is a degree of working class participation, (anti-alienation), in society, apart from merely working and creating wealth foreign to themselves. This is limited to access to the socially created wealth in direct proportion and limited to wages received for the sale of their commodity labor-power, in accordance with the existing commercial law of value. Since money is the nexus between people and their world, then working class wages permit only of contact to the extent of daily maintaining at current levels, and periodically reproducing themselves. Further, while the modern wage system denies to the workers the "full and free" access to his own products, his wages entitle him to access to a range of commodities ever widening in its sweep than his own individual efforts can produce. For socialists this is embryonic of social realities yet to reach its fullest fruition only with the ending of commodity production. In this sense he is richer in material wealth than his serf predecessor who lived on "...fifty per cent, sixty and even seventy per cent of the output of his own labor." (Mandel). Though relatively to the volume of values and potential of wealth created - the modern wage worker is worse off than the feudal serf as he receives in wages equivalent to as low as a tenth of what he produces.

Alienation is further lessened when workers enter in contact with their fellow workers in trade union activity for their mutual benefit. This reaches its fullest extent, currently possible, as these jointly enter into class awareness and carry this into the political arena for the purpose of ending the economic system of commodity production and establishing economics where wealth is created only to satisfy human needs. Thus do the social and class conditions of alienation bring about the negation of alienation.

Apart from these marginal and self-destructive aspects, all other wealth to the working class is "foreign", detached "alien" - what mattered it to the chattel slave that his master owned the fastest and strongest horse in the world! Or even menacing and hostile - something of a Frankenstein towards its own creators, namely, the modern proletariat.

Alienation is accentuated when wealth on behalf of its class owners is used directly against those who create this wealth, namely: guns, tear-gas, cars, trucks, helicopters, together with police and military who in the first place exist only because of surplus labor creating "foreign" wealth. Military weapons in all their terror, when used in civil and international wars are further evidence of direct usage of wealth against the home or overseas labor force.

Institutions i.e. law courts, universities, churches, parliaments, schools, hospitals and all the news media, again products of social labor, in serving class interests must further accentuate alienation, in expounding the views of their paymasters.

Many are the instances of where vast stores of "coal on the grass", lumber in the yard, harvests brought in, etc. and where these accumulations are used as a means of intimidating and demoralizing the very workers who brought into existence these commodities and now are on strike in a last effort to gain higher living standards or merely to match higher living costs or resisting a cut in wages or extension of the working hours.

Finally, it should be acknowledged that this alienation exists and continues to exist mainly because it is, as yet, socially acceptable. Its existence is fully in accord with the social and political, moral and intellectual levels attained by the existing

Some Aspects of Alienation (concluded)

slave class wedded to the material basis and ideologies of capitalist production distribution and exchange of wealth. In plain hard language the responsibility for the continued existence of the miseries of the working class and the consequent delay of the arrival of the system that will eradicate those miseries lies with those who suffer the most today and who have the most to gain tomorrow -- the working class itself.

C. Peter Furey

Melbourne Australia

Soapbox (concluded)

the case of the Socialist Party we would not accept such support as the union in return would be demanding reforms within the wages system and would thus distract from the Socialist objective of abolition of the wages system. I think that Socialists must take this stand despite the fact that it runs contrary to existing C.L.C. and B.C. Federation of Labour policy. Socialists must also continuously fight against the unionists tendency to take its conservatism into the political arena.

As can readily be seen the worker who is active both as a Socialist and as a trade unionist is in somewhat of a schizophrenic position. Namely as a Socialist he is trying to convince the working class to get rid of the Capitalist system while as a unionist he is attempting to get the best possible deal under capitalism.

My purpose in this writing is to expose the problem rather than attempt a solution at this time. Perhaps some of FULCRUM'S readers can untangle this riddle. It seems to me the necessary Socialist position is - Socialist first, trade unionist second. The question is where and how does one draw the lines. Or perhaps we need a complete review of the whole question.

Yours for Socialism

Larry Tickner

HELP THE SOCIALIST MOVEMENT and YOURSELF
SUBSCRIBE to SOCIALIST JOURNALS NOW

SOCIALIST STANDARD:	Socialist Party of Great Britain	12 issues,	\$2.00
WESTERN SOCIALIST:	Socialist Party of Canada and World		
	Socialist Party of the United States	15 issues,	\$2.00
FULCRUM:	Victoria Local,		
	Socialist Party of Canada	8 issues,	\$1.00

ORDER from Socialist Party of Canada, P.O. Box 237, Victoria, B. C.

Available Socialist pamphlets:

THE CASE FOR SOCIALISM	.25	QUESTIONS OF THE DAY (1970)	.50
SOCIALIST COMMENT	.20	SOCIALISM, UTOPIAN &	
THE MEANING OF SOCIAL REVOLUTION	.10	SCIENTIFIC (Engels)	.45
HOW THE GODS WERE MADE (Keracner)	.25	RUSSIA, 1917 - 1967	.25

SOCIALIST PARTY of Canada

OBJECT:

The establishment of a system of society based upon the common ownership and democratic control of the means and instruments for producing and distributing wealth by and in the interest of society as a whole.

DECLARATION OF PRINCIPLES

The Companion Parties of Socialism hold:

1. — That society as at present constituted is based upon the ownership of the means of living (i.e., land, factories, railways, etc.) by the capitalist or master class, and the consequent enslavement of the working class, by whose labor alone wealth is produced.
2. — That in society, therefore, there is an antagonism of interests, manifesting itself as a class struggle between those who possess but do not produce, and those who produce but do not possess.
3. — That this antagonism can be abolished only by the emancipation of the working class from the domination of the master class, by the conversion into the common property of society of the means of production and distribution, and their democratic control by the whole people.
4. — That as in the order of social evolution the working class is the last class to achieve its freedom, the emancipation of the working class will involve the emancipation of all mankind, without distinction of race or sex.
5. — That this emancipation must be the work of the working class itself.
6. — That as the machinery of government, including the armed forces of the nation, exists only to conserve the monopoly by the capitalist class of the wealth taken from the workers, the working class must organize consciously and politically for the conquest of the powers of government, in order that this machinery, including these forces, may be converted from an instrument of oppression into the agent of emancipation and overthrow of plutocratic privilege.
7. — That as political parties are but the expression of class interests, and as the interest of the working class is diametrically opposed to the interest of all sections of the master class, the party seeking working class emancipation must be hostile to every other party.
8. — THE COMPANION PARTIES OF SOCIALISM, therefore, enter the field of political action determined to wage war against all other political parties, whether alleged labor or avowedly capitalist, and call upon all members of the working class of these countries to support these principles to the end that a termination may be brought to the system which deprives them of the fruits of their labor, and that poverty may give place to comfort, privilege to equality, and slavery to freedom.

These 7 parties adhere to the same SOCIALIST PRINCIPLES:

- LEAGUE OF DEMOCRATIC SOCIALISTS — Wien XII, Wienerbergstr. 16, Austria.
SOCIALIST PARTY OF AUSTRALIA — P. O. Box 1440, Melbourne, Australia;
Sydney, Australia, Box 2291, GPO.
SOCIALIST PARTY OF CANADA — P. O. Box 237, Victoria, B. C.
SOCIALIST PARTY OF GREAT BRITAIN — 52 Clapham High St., London SW. 4.
SOCIALIST PARTY OF NEW ZEALAND — P. O. Box 62, Petone, New Zealand;
P. O. Box 1929, Auckland, New Zealand.
WORLD SOCIALIST PARTY OF IRELAND—53 High St., Rm. 5, Belfast 1, N. Ireland
WORLD SOCIALIST PARTY OF U. S.—295 Huntington Ave., Boston, Mass. 02115.

Those interested in the Object & Principles of the Companion Parties of Socialism can obtain further information from the above addresses. or P.O. Box 237, Victoria, B.C., Canada